

THE
Divell of Mascon.

OR,

A true Relation of the chief
things which an *Vncleane Spirit*
did, and said at *Mascon* in *Burgundy*,
in the House of Mr *Francis*
Perreand, Minister of the
Reformed Church in
the same Towne.

*Published in French lately by himselfe: and
now made English by one that hath
a particular knowledge of the
truth of this Story.*

The third Edition.

OXFORD,


Printed by *Henry Hall*, Printerto the
University, for *Ric: Davis*. 1659.

TO
MY REVEREND

AND
LEARNED FRIEND

Doctor PETER DU MOULIN.

SIR,

 Though I suppose you will look upon my sending you *Monsieur Perreands* French Booke as a minding you of the promise you were the other day pleased to make me of putting it into an English dresse; Yet I hope you will doe me the right to believe that if the subject were not extraordinary, and if my owne pen were not (as you know it is) preingaged to a theame of a very distant nature, I should think it injurious to the publique, and to you, to be accessory to his turning translator of anothers bookes, that hath already manifested in severall languages, how able he is to write excellent ones of his owne.

I must freely confesse to you, that the powerfull inclinations which my course of life and studies, hath given me to diffidence and backwardesse of assent, and the many fictions and superstitions, which (as farre as I have hitherto observed) are wont to blemish the relation where spirits and witches are concerned, would
make

make me very backward to contribute any thing to your publishing, or any man's believing, a story lesse strange than this of *Monsieur Perreand*.

But the conversation I had with that pious Author during my stay at *Geneva*, and the present he was pleased to make me of this Treatise before it was Printed, in a place where I had opportunities to enquire both after the writer, and some passages of the Booke, did at length overcome in me (as to this narrative) all my settled indisposednesse to believe strange things. And since I find that you have received an account both of *Monsieur Perreand* himselfe, and severall things relating to his booke from that great scholar and excellent person your Father: I have no reason to doubt, but that as your skill in the tongues, out of which and into which this treatise is to be translated, will bring it the greatest advantages that it can receive from a translators pen: So the reputation which your and your learned Fathers names will give it, will prove as effectuell as any thing of that nature can be, to make wary readers as much believe even the amazing passages of it, as I hope you do that great truth of my being in a high degree

S I R,

Your affectionate friend
and humble servant

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ROBERT BOYLE

TO
THE HONORABLE
AND
MOST EMINENT IN GOOD-
NESSE AND LEARNING
Mr Robert Boyle.

S I R,

IN obedience to the charge which you have been pleased to lay upon me. I have translated this admirable story, worthy to be knowne of all men, and of singular use to convince the Atheists and halfe believers of these times: Most of which will perswade them selves that there is no such thing in the world as any spirituall, immaterial, intelligent substance; And some of them will say that which most of them think That if they could have any certainty that there are Devils, they would believe also that there is a God. And Satan to confirme these pretenders to the title of strong wits in their pernicious unbeliefe, will scarce once in an age discover himselfe in any visible or audible manner, but either to the rudest poore people, and the most bestiall natures in some remote barren heath, or if he converse with Magicians, whose wit is of a forme somewhat higher, it is only in secret conference; that the confessions of the first sort may be ascribed to the fumes of grosse and terrestriall melancholy, as the only Devill that frameth meetings and dances of witches in their braines, and that the profession of the other sort may be imputed to the imposture of wicked men, such as all Magicians are. Likewise when they are told of persons possest or obsest with Devils, they ascribe those disorders to sicknes or iuggling. And the truth is that the Devill doth most harme where he is least seene, heard, and suspected. Wherefore I verely believe that

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that he hath not in many ages done more wrong to his kingdome:
then in disclosing himselfe so plainly and sensibly as he did in
the passages here related: for thereby he hath left no shift for the
unbelieve of reasoning Atheists. And though this was a witty
Devill, yet in that respect he was not well read in the
Politiques of Hell. Many relations are extant of manifesta-
tions of Demons: the most certaine are in the history of the
Gospell, how the Devills spake aloud out of possessed bodies in
the presence of great multitudes, which they did, constrained
and frighted by the presence of the Lord of life their Sove-
raigne and their Fudge. But no history, either sacred or pro-
fane, antient or moderne related such a voluntary, publique,
continued, and undeniable manifestation of the wicked Spirit,
as this doth. For this familiar conversation of the Devill was
not with Magicians and witches, but with godly men: And
it was not in a corner, or in a desert, but in the midst of a
great City, in a house where there was daylie a great resort to
here him speak, and where men of contrary religions met to-
gether: whose pronenesse to cast a disgrace upon the dissen-
ting parties did occasion the narrow examining, and the full
confirming of the truth thereof, both by the Magistrate, and
by the Diocesan of the place. All these particulars and many
more have been related to my reverend Father, when he was
President of a Nationall Synod in those parts by the man that
was most concerned in them, the Auth'ur of this Book, a re-
ligious well poised and venerable Divine, who (if he be a-
live still) is above 80 yeares of age. He writ this relati-
on when it was fresh in his memory, yet did not publish it but
41 yeares after, in the yeare 1652, being compelled to it by
the many various and therefore some false relations of that sto-
ry which were scatered abroad. With this he set out a Trea-
tise about Demons and witches, which he intituled Demo-
nologia, a book worth reading. His behaviour in all these
passages was prudent, couragious and godly, for he alwaies
resisted the Devill in his severall postures, whether of an An-
gell of light, or of an open enemy of God. He was tempted
by

by the evill Spirit sometimes to curiosity, sometimes to covetousnesse, sometimes to feare, sometimes to jesting and merriment: But the good man was alwaies alike, grave, constant and serious, in rebuking Satan and using the weapons of righteousness against him on the right hand and on the left. And he was not disappointed of his trust in God, for in all the time of that persecution God permitted not that stirring Devill to doe him any harme, or to any belonging to him, either in their persons or goods, and in the end of a hundred daies God dispossessed the Devill of his usurped hold. My labour in translating these few sheets is so inconsiderable that I would not have put my name to it, but that you thought, Sir, my knowledge of the truth of this History by the relation of my Reverend Father would be some confirmation of the certainty of it. I have it at the second hand, yet from a sure hand. But your selfe, Sir, had from the Author himselfe a more immediate information, Which being prefixt before this narrative gives it a free and uncontrollable passe to be admitted into the beliefe of the most severe and judicious readers. Neither will they have a lesse opinion of the utility then truth of this relation, when they see that a person so high in learning, so deep in judgment, so reall in godlinesse, so exemplary in good workes, hath judged it to be of principall use for the convincing of unbelievers, and the confirming of those that are in the faith: Thereby also I shall reape this benefit to my selfe, that the world shall know I am honoured with your commands, and that I delight to approve my selfe

Sir,

Your most humble and obedient

servant, and true honourer

PETER DU-MOULIN.



The Devill of Mascon.

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A true relation of the chiefe things which
a *Demon* or wicked Spirit said
at *Mascon*, &c,



He fourteenth day of *September* in the
yeare 1612. I went with one of the El-
ders of the Church of *Mascon*, to the
classicall meeting held at the Borough
of *Couches*, and five daies after we re-
turned. Being come home, I found my
wife and her maid in a very great con-
sternation, apparent in their face and countenance. And
when I enquired of the cause of that great alteration, my
wife told me, that the night after I went out of towne, she
being in bed, her first sleep was broken by some thing, she
knew not what, that drew her curtaines with great noisc
and violence. That her maid that lay in another bed in the
same roome, hearing that, arose in hast and ran to her, to see
what it was, but saw nothing; yea that she found the doores
and windowes of that roome very close as she had shut them
before she went to bed. My wife also told me that the night
following she made the maid lic with her, by reason of
that accident. That as soone as they were in bed they felt
something that pulled off their blankets: That then the
maid getting out of the bed went from that roome, which
is on the midst of the house, but that she found the doore
bolted, not within onely, as she had bolted it her selfe, but
without also, which before she could perceive, after she had
unbolted the doore & would open it, she felt resistance, as if

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a man had been on the other side thrusting against her. That the maid finding her selfe shut up, called a youth that lay in another roome on the foreside of the house, who rose to open her the dore, to whom she would say nothing of that disorder, lest he should be frighted, but lighting the candle, she found in the kitchin the pewter and brasle throwne about, wherewith the same night and the following nights the evill Spirit made such a noise as they use to make when they give a **charivary*, or when they will hive bees.

** A Charivary*

Is a mad kind of forenada, a musique of pans and kettles given to old widowes when they marry.

Upon this relation I will not dissemble that I was seized with some amazement, yet so that I took a resolution not to be too credulous at such a strange story, nor too incredulous neither. Severall thoughts came to my mind. Sometimes I considered the frailty and timorousnesse of women; Sometimes I thought that it might be the imposture of some knave hidden in the house; Wherefore afore I would goe to bed I carefully searched all the corners of the house and set bolts and barricadoes to all the doores and windowes of the house, stopping even the very cat holes of the doores, and leaving nothing that might give way to suspicion of imposture: And after I had prayed with my family, I went to bed, while my wife and her maid sate spinning by the fire, with a lamp upon the table.

Scarce was I in my bed, but I heard a great noise from the kitching, as the rolling of a billet thrown with great strength. I heard also a knocking against a partition of wainscot in the same kitching, sometimes as with the point of the finger, sometimes as with the nailes, sometimes as with the fist, and then the blowes did redouble. Many things also were thrown against that wainscot, as plates, trenchers, and ladles, and a musique was made with a brasle cullender, gingling with some buckles that were at it, and with some other instruments of the kitching. After I had given attentive care to that noise, I rose from my bed, and

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taking my sword, I went into the roome where all that stie was kept, the maid holding the candle before me, and did search narrowly whether I could find some body hidden, but finding nothing, I returned to my bed. The noise beginning againe, I rose againe, and searcht againe, but all in vaine. Then did I begin to know indeed that all this could not proceed but from a wicked Spirit, and so did I passe the rest of the night, in such an astonishment as any man may imagine.

The next day very early I gave notice of it to the Elders of the Church. Yea I thought fit to make it knowne to Mr. *Francis Tornus* a Royall Notary, and a Procurator of *Mascon*, although he was a Roman Catholique, and very zealous of his religion. What reasons I had for it, I will say afterwards. Since that time both he and all the others to whom I had Imparted it, did not faile to visit me every evening, either together or by turnes, as long as that persecution continued, sitting up with me till midnight, and sometimes longer.

The first night that they came and some other following nights, the wicked spirit kept himselfe from making any noyse or stirre in their presence, as not willing to be known to them. But in the end, upon the twentieth of *September*, about nine a clock, he made himselfe openly known for such as he was; For in the presence of us all, Mr *Tornus* being one of the company, he began to whistle three or foure times with a very lowd and shrill tone, and presently to frame an articulate and intelligible voice, though somewhat hoarse, which seemed to be about three or four steps from us, He pronounced these first words, singing *vingt & deux deniers*, that is, *two and twenty pence*, a little tune of five notes which whistling birds are taught to sing. After that, he said and repeated many times this word *Minister*, *Minister*, Because that voyce was very terrible to us at the first, I was long before I would answer any thing to that word, but onely *Get thee from me Satan, the Lord rebuke thee*. But as he was repeating againe very often that word *Minister*

ster, thinking (belike) thereby to grieve me much, I was
 provoked to tell him. *Yes indeed I am a Minister, a servant of*
the living God, before whose Majesty thou tremblest. To
 which he answered, *I say nothing to the contrary.* And, I reply
 ed, *I have no need of thy testimony.* Yet he continued to say the
 same, as if he would win us to a favourable opinion of him.
 Then he would offer to transforme himselfe into an Angel
 of light, saying of his own accord and very lowd, the Lords
 Prayer, the Creed, the morning and evening prayers, and the
 Ten Commandements. It is true that he did alwaies clip and
 leave out some part of it. He sung also with a lowd and au-
 dible voice part of the *Ps. 81.* Then said many things which
 might be true, as some particular passages belonging to my
 family, as among other things, that my father had been poi-
 soned, naming the man that did it, and why, and specifying
 the place and the manner of the poyson.

That very night he said that he came from *Pais de Vaux*
 that he had past through the village of *Allamogne* which is
 in *Bailliage de Goz* at the doore of my elder brothers house
 where he had seen him with *M. Du Pan* Minister of *Thoiry*.
 That they were ready to goe to supper together at my bro-
 thers house. That they were neighbours & dear friends. That
 he had saluted them, and asked whether they had any thing
 to command him to deliver to me, because he was going to
Mascon. That they had shewed themselves very kind to him
 and desired him to remember their love to me, yea and had
 invited him to drink with them. Thou wicked fiend (said I to
 the spirit) had they known thee they would not have been so
 kind to thee.

Some truth there was in his story, for *M. Du Pan* hath since
 told me and many others, that they remembred very well how
 at that very time a man of such and such a shape, riding on a
 very leane horse, that hung down his head, had spoken with
 them, and that such discourses past between them.

The Demon told us also of an other brother of mine living
 in the vale of the *Lake de Foux* in the Country of *Foux* say-
 ing, that one day when some of our neere kindred were
 come to visit him, he to give them some recreation made

then goe upon the lake without a boat, upon floating wood
tyed together: And that they being far on the lake a stor-
my wind did arise, which constrained them to returne in
hast to the shore. Not far from which all that floating wood
was overturned, and they all wellnigh drowned. Which storm
he affirmed to be of his raising. The relation of that passage
being very true, it may be true also that he had raised that
wind, as we read in the book of Job, that Satan raised a
great wind that made the house fall upon the children of
that holy man. Another night the Demon speaking to
Claude Repay a bleacher of linnen cloath, one of them that
used to come to me at night, asked him whether he remem-
bred not that upon such a day, after he had set in order some
peices of cloath and skeans of yarne, he found them a while
after removed out of their place and out of order, and then
said, that it was his doing. He asked another bleacher called
Philibert Guillermin, who was also in the company, whe-
ther he remembered not that one day as he was stooping
to turne some pieces of cloath, and skeans of yarne, lying
upon the grasse, something pulled him behind by the skirts
of his doublet, and made him goe back two or three steps,
and that the next evening as he lay in his bleacning house, his
hat which he had hanged on a nail by his bed-side was
flung at his face, and made him start out of his sleep. That
(said he) was of my doing. Both *Repay & Guillermin* ac-
knowledged that these things had happened to them, but
who had a hand in these accidents they knew not before.

That *Philibert Guillermins* brother a merchant of *Lovan*
coming from *Lyons* lodged in his brothers house, and had a
mind to visit me the first night, but his brother would not
let him. The Demon failed not to tell us of it, saying I know
not why *M. Philibert* came not to sit here up yesternight.
His Brother had a good mind to have bestowed a visit upon
us, but *Philibert* dissuaded him, because he would not that
his brother should hear what noile we keep in this house.

He spake also of a late quarrel between one *James Berard*
a curler of *Mascon* and one *Samuel du Mont* who had so beten
the said *Berard* that he had brought him to deaths dore,

which was true, and told many particulars of that quarrell which were not known. He told us how at the late fayre of St Laurence; upon which the citizens of Mascon marched with armes under their severall colours, one Francis Chickard had been hurt in the legge, which afterwards being gangrened was cut off; And he named the man that had shot him, and said that he had done it to be revenged of Chickard, whom he bore a malice, which might very well be true. The

He related a notable story of those that lived before the house where we dwelt, Philibert Masson and Guillaume Blanc his wife, commonly called *la Challonaise*; that one day being they being fallen out, the wife tooke her time when her husband would goe down into his shop, and pushed him back with such violence that he fell down the staires stark dead. And that she presently by an other paire of staires went down and called the prentices and jourmen from the shop to their drinking, that they finding their master in the bottome of the staires dead, might impute his death to some sudden sicknesse. This secret revealed by the Devill many have believed to be a truth. Spe

Another night the Demon speaking to one of our company told him such private and secret things that the man who affirmed never to have told them to any person came to believe that the Devill knew his thoughts, till I had disabused him.

Then he began to mock God and all Religion, and saying *Gloria Patri* he skippe over the second person, and upon the third person he made a foule horrible and detestable equivocation. Whereupon I being incensed with a just anger told him: But rather thou wicked and abominable Spirit should have said *Gloria Patri creatori cœli & terræ & Patri* *lioc, us Jesu Christo qui destruxit opera Diaboli*: That is, Glory be to the Father, Creatour of Heaven and Earth, and to his Sonne: Jesus Christ, who hath destroyed the works of the Devill. He then desired us with great earnestnesse that we should send for M. Du Chassin the Popish Parson of St Stephens Parish to whom he would confesse himselfe, and that he should

should not faile to bring holy water along with him, for
that (said he) would send me away packing presently.

We wondered that the dog of the house who used to be
very watchfull, and would barke at the least noise, yet ne-
ver barked at the loud speaking and hideous noise of the
Demon. He said of his owne accord without asking, *You
wonder that the dog barketh not, It is because I made the signe
of the Crosse upon his head.*

Then being upon a merry pinne, he fell a scuffling and
jeering, and among other things said that he was one of
those that scaled the walls of *Geneva*, and that the ladder
being broken he fell from the wall into the ditch, where
he had been neare to have been eaten of the frogs, whose
croaking he did perfectly imitate. He said that a Jesuite,
called *Father Alexander*, stood at the foot of the ladder, ex-
horting the *Savoyards* to goe up boldly, assuring them that
they should take the city, and winne Paradise: And that
when the thirteen that were got up and taken were led to
the gallows, the women of the towne said to the hangman,
Courage Tebasan, thou shalt have mony to drink.

Speaking of *Pays de Vaux* he said that it was a country
where they made goodly carbonadoes of witches, and at
that he laughed very loud. He delighted much in jesting
with the maid of the house, calling her *Bressande* (that is a
woman of the country of *Bressia*) and counterfeited her
language. One night as she went up to the garret to fetch
coales, he told her, *Thou art very bold to passe so nere me,*
and making a noise as if he had clapt his hands together,
he told her *I will put thee in my sack.*

He seemed also to delight much in jesting with one
Michael Repay, who came almost every night to us with his
father, calling him often *Mihell, Mihell*. He told him once
that he would bring him to warre with the *Marquesse of St.
Martin*, who was raising a troop of horse in *Bressia* to goe
to *Savoy*. But *Michael Repay* answered him smiling, should I
goe to warrs with such a coward as thy selfe, since thou
professest that thou didst flie from the scalado of *Geneva*?

To

To which the Demon answered. *And doe you think that I would goe and be hanged with my camrades ? I was not such a foole.* Continuin; to jeast with Michael Repay he put in mind that the Sunday before going to Church with Noel Monginot to the village of Urigny, he was saying the way to catch the Divell was to sprad a net for him, and then he told him, *Wilt thou now spread thy net to catch me ?* At the same time he did so lively counterfeite the voice of Michael Repay's mother that he said laughing to his Father *Father, truly he speakes just like my mother.*

Another time he told us in a faint and moaning tone that he had a mind to make his will because he must need goe presently to Chambery where he had a law suit ready for the trial, and that he feared to dye by the way; wherefore he bad the mayde goe for a Notary, naming Mr. Tornus, father to that Tornus of whom we spake before; Of his family he said many particularities, of which, as also of all the passages of this Demon acted in his presence, the said Tornus the sonne of a Royall Notary as his Father, had left a relation, written, and signed with his own hand, which I have in my keeping for confirmation of all that is here related. And it was to have such an authentickall testimony that I adrest my selfe to him when this vexation came upon me.

In that relation he mentioneth the severall legacies which the Demon declared that he would leave, to one this, and another that. One of them to whom he said that he would give five hundred pounds, answered him, that he would have none of his money, and wisht that it might perish with him. He named another to be his heire general who also answered, that he would accept the inheritance. *I free thee of it* (said the Demon) *for six pence and a pease of bread.*

A while after he counterfeited that he was not the same Spirit that had spoken before, but his servant only. Then he came from waiting upon his Master, who had charged him to keep his place in his absence, while he was in his journey.

the words
my name

journey to Chambery. And when I rebuked him in such words as God put in my mouth, he answered with much seeming lenity and respect, *I beseech you Sir to pardon me, you are mistaken in me you take me for another. I never was at this house before, I pray Sir what is your name?* As he was thus speaking one Simeon Meiffonier, that used to resort often to my house upon that occasion, rushed suddenly to the place whence the voice seemed to come, and having searched it againe and againe, as others had done before him, and found nothing, he returned to the place where we were all, bringing with him severall things from the place where the voice sounded, among other things a small bottle. At which the Demon fell a laughing and said to him. *I was told long since that thou wert a foole, and I see now that thou art one indeed, to believe that I am in that bottle: I should be a foole my selfe to get into it, for so one might take me with stopping the bottle with his finger.* One night when Abraham Lullier a goldsmith was coming into the house, where he seldome failed to be at the houre the Demon said, *Goe, open the doore to Lullier who is coming,* and at the same time Lullier knocked at the doore. As soone as he was come in, the Demon told him, that he desired to learne the goldsmiths trade of him, and that for his prentiship he would give him fifty crowns. then giving him faire words, *I love thee well (said he) thou art an honest man than such a man, (naming another goldsmith a man of Geneva) who hath cosened such a Lady of Mascon, who was gone to visit some of her kindred at Geneva, in the sale of some rings, Jewels, & plate.* Upon which when Lullier told him, *I have no need of thy love, I am content with the love of my God, Neither will I take such a prentice as thee.* The Demon answered, *Since thou wilt not teach me the Goldsmiths trade, let Mr. Philebert teach me to be a Bleacher.* Then acting againe the part of a servant he complained that he was poor & ill clad, that he starved for cold & that his wages were but 12 crownes a year, he told us that if we would have him to goe away quickly we should give him nothing & that and thing would please him. I told him that he knocked at the wrong doore, and that I would not give him the paring of my nailes. He answered, *You have then very little Charity*

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Againe he obstinately affirmed that he was not the same that had been in the house from the beginning, but his servant, yea that he was not the same that had bin in the house the night before, that then one of his fellow servants was waiting, and that they two were expecting their masters returne from his journey to Cambery whence he should returne within few dayes. Howsoever whether it was the Master Devill that then spake, or one or more of his servants, I have been informed by worthy witnesses that at the same time there was a Spirit in the house of Monsieur Favon the first president of *Chambery*, who for his learning in law was one of the illustrious men of his age: To him the Spirit spake, and told him, among other things, that he came from *Mascon* and had past through *Bresse*, and seen such and such kinsmen of his.

To returne to what was in our house at that time, the Spirit bespoke aloud great preparations of provision, as turkies, partridges, hares, and the like for the coming of his Master. Then he sung many profane and bawdy songs, among others that which is called *le filou*. He counterfeited the voice of Juglers and mountebanks, and especially that of huntsmen crying aloud *ho levrier ho levrier*, as hunters use to shout when they start a hare.

He offered to tempt us by covetousnesse (one of the ordinary temptations of the Devill for which reasons he is called *Mammona*.) Divers times he will peremptorily affirme that there was six thousand crownes hidden in the house, and that if any of us would follow him he would shew us where the money was hid. But I can say with a good conscience before God and his holy Angels, that I never searched for it, nor employed others about it; nor suffered any to look for it, or ever had any will to make benefit by it.

He would try us also by curiosity, saying that if we had mind to see him in any shape of man, woman, lyon, beare, dog, cat, &c. he would give us the sport of it, Which motion we did much abhorre and reject, saying that we were so far from desiring to see him in any of these shapes, or any other

ther, that we were very desirous, if it might be Gods pleasure, never to heare him; but that we hoped that God would shortly deliver us from all his temptations.

In the end he began to be very angry, first against me, because I had told him *Goe thou cursed into everlasting fire prepared for the Divel and his Angels.* Whereupon he told me. *Thou liest, I am not cursed, I hope yet for salvation by the death and passion of Jesus Christ.* This he said perhaps to make us believe that he was the soul of a woman deceased a little before, in that house, the daughter of a woman whom I had ejected by law out of that house, for there had been a rumor that when she dyed she prayed to God that she might returne to the house after her death to vex us. He told me in great wrath that he would do this and that to me. Among other things he told me that when I should be in bed, he would come & pull off my blankets, and pull me out of the bed by the feet. I answered him in the same thing that the Royall Prophet David said to his enemies, *I will lay me down and sleep for the Lord maketh me dwell in safety.* I told him also that which Jesus Christ said to Pilate. *Thou hadst no power on me but what is given thee from above,* Whereupon he answered me in repeating two or three times these words, *It is well for thee, It is well for thee.*

He was also very angry with one of the company who had called him *stinking be Goat*, and gave him many ill words, as these; *Thou wouldest appeare a good man, but thou art but an hypocrite thou goest often to Pont-deville pretending to go heare Sermons: But when thou goest thou takest thy box of bills and bonds along with thee to exact thine arrears and use mony. Goe thou wouldest make no conscience to hang a man for twenty shillings as Mr Denis doth. That Mr Denis was the hangman of Mascon.* Then making a noise as if he had clapt his hands together, he said againe to the same man, *Thou makest here the shew of a valliant man having brought thy sword along with thee this night, but if thou leest so bold as to come hither without a*

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light

light it shall be seen which of us two is most valliant.

Having said all these things of the time past & present, he would also speak of the future. Speaking of those that professe the reformed Religion within the Kingdome of France, he made once this Exclamation ! O poore Hugonots ! you shall have much to suffer within a few yeares ! O what mischief is intended against you ! and more words to the same purpose.

He said of my wife that was with child, and nere her time, that she should have a daughter, & said it two or three times. The case she was in made me feare, that she should get some harme in her childbearing, by a fright, caused by our infernall ghest, Wherefore, I desired her to goe out of the house, and go to her grandmother the Lady Philiberta de la Mousiere with whom she had been bred from her infancy, and to lye in at her house. But she did excuse her selfe from it very couragiously, saying, that going away would be mistrusting the power and mercy of God : That since it pleased God to visit us so he might find us as well in another house, & that to resist the Devill we must not flee from him. Wherein verily I acknowledged her to be in the right, because we are often exhorted in the Scripture, to resist, and fight, and wrestle with the Divill, but never to flee from him, which would be yeilding to him the victory. For he is like the wolf, or the crocodile, whom if you stand against stoutly they will turn away, but if you feare them and turne from them they will run after you.

The Demon said one night before all, that without faile I should die within three yeares, thinking thereby to torment me with a continuall apprehension of death, and so make me fall if he could into some melancholy, & so into sickness, thereby to have made his words good. But I answered him in the words of S. Paul, Act. 20. None of these things move me, neither count I my life deare unto my selfe so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testifie the Gospel of the grace of God.

The

The Demon having used all these wiles against us was forced to say that he could not prevaile against us, because we did call too much upon the name of God. To shew the efficacy of our prayers, this is an observable truth, that every time that the divell saw that we began to kneel to goe to our prayers he left talking, & many times told us these words, *Wile you are at your prayers I'le goe take a turne in the street.* Really, whether he went forth or staid we had a wonderfull silence during our prayer; But no sooner was the prayer done but he began agiane as before, urged and solicited us to speake with him. And so continued speaking & provoking us to speak till the 25. of November when he spake these last words, *Ha ha je ne parleray plus,* that is, *Alas alas I shall speake no more:* From that very time he gave over and spake no more.

I might adde many other Discourses of this Demon, but I confesse that I purposely omit them because they offend either Religion or the State, or the good name of some great persons and honourable families; or because they are soule and dishonest as proceeding from an unclean Spirit: So much as we have related is sufficient to shew how strange and admirable was this speaking of the Devill.

As his words were strange and admirable so were his actions, for besides those which I have related done in my absence, he did many more of the same kind, as tossing about very often a great roll of cloth of fifty els which a friend had left at my house to be sent to *Lyons* by water. Once he snatcht a brass candlestick out of the maids hand leaving the Candle lighted in her hand: he would very often take that maids coats and hang them over the bed posts, setting over them a rough hat such as the country women of *Bresse* use to were for she was of that country. Sometimes he would hang at those posts a great starching plate with cords, so tyed, and with so many knots, that it was impossible to unite them and yet himselfe would suddenly unite them in a moment. Once I found

my bootes so intangled within a winding blades that they could not be taken off. And many times he hath so twisted radishes together that the like could not be done unlesse it had bin studied with a very long patience and leisure.

One afternoone a friend of mine one M. Connain a Physitian of Mascon, bestowed a visit upon me; As I was relating unto him the strange passages we went together to the Chamber where the Demon was most resident: There we found the featherbed,blankets,sheets,& bolster, layd all upon the floore. I called the mayd to make the bed, which she did in our presence, but presently we being walking in the same roome, law the bed undone and rumbled downe on the floore as it was before.

In the roome over that, where I had my study, I found severall times part of my books laid on the floore, & my houreglasse unbroken, and no other harme. As I was once sitting in my study the Demon made a noise as it had been a great voly of shot in the roome above. Sometimes he would be the groome of my stable rubbing my horse, and platting the haire of his taile, and maine, but he was an unruly groome, for once I found that he had saddled my horse with the crupper before, and the pommel behind.

He was a good while in the house before we could perceive that he resorted to my bedchamber. But one night after all were retired that were come to hear him, my self and my family being all in bed, the dores and the windowes of the house being well shut, he came in and began to wistle softly and by intervalles, as if he had been afraid to awake us: he knockt as if it had bin with his finger upon a trunk near my bed, as he did many times since. He would throw our shooes about the roome, those of the mayd especially, whoseeling him once taking one of her shoes laid holt presently on the other, & said smiling, *This thou shalt not have.* Under the table in the same room he did once imitate the noise of hempdressers that

that beat the hemp four together such as we had in our neighbourhood, and keeping the same equall measure.

He made us here for a long time a harmony not unpleasant of two little bells tyed together which he had taken among some rusty irons in my house. When I heard them first I knew by their sound that they were mine, I went to the place where I had laid them, but did not find them. Neither did the Demon use these bells in my house only, but he carried them about to many places both of the town and country. Upon a Lords day morning as I was going to officiate at *Urigny* with some elders of my Church we heard the sound of those bells very neer our ears. Mr. *Lullier* one of our company, affirmed unto me that he had heard those bells many times at his house. Many others have heard them very near, but could never see them. Neither did that Demon play his tricks only at my house, Mr. *Lullier* hath told me of many of his actions in his house and shop. As the taking and hiding of his jewels or tooles, and then putting them again where they were before. While Mr. *Lullier* was telling me of this, he laid a golden ring which he had then in hand upon the table with the toole that he held it with, but presently he found them missing and in vaine sought them halfe an houre; wherefore he betook himselfe to other work; but then he and I saw both the ring and the toole fall, we knew not from whence, upon the table againe. One night that *Lullier* had not set up with us as he used to doe, two that came from my house very late staid by *Lulliers* shop to give him an account of the Demons actions & words that night. While they were talking, the Demon some three times knockt very hard upon a shed of boards that was over the shop. The next night after, *Lullier* and *Repay* coming from my house met a woman alone at the corner of the street in a countrey habit spinning by Moon-shine. But when they came near to know what she was, she vanished from their sight.

Leaving

Leaving now such actions as the Demon did out of my house as things of which I cannot speak with the like certaintie as those which I have seen & heard my self. I will but adde his last actions at my house, & indeed the most troublesome of all, as they say the Devill is alwayes more violent in the end than in the beginning, and is then most fierce when he must be gone. He threw stones about my house continually the ten or twelve last daies from morning to evening, and in great quantity, some of them of two or three pound weight.

One of those last daies Mr *Tornus* coming to my house about noon, would know whether the Divill was there still, and whistled in severall tones, & each time the Devill whistled to him again in the same tone. Then the Demon threw a stone at him which being fallen at his feet without any harme to him, he took it up and marked it with a coale, and flung it into the back side of the house which is neer the town wall, and the river of *Saone*, but the Demon threw it up to him agane, and that it was the same stone he knew it by the marke of the coale: *Tornus* taking up that stone found it very hot and said he believed that it had been in hell since he had handled it first.

Finally after all these words and actions the Demon went away the 22. day of December; and the next day a very great viper was seen going out of my house, and was taken with long pincers by some neylours or neighbours who carryed it all over the town crying *Here is the Devill that came out of the Ministers house*, and finally left it at one *William Clarks* house an Apothecary where it was found to be a true and naturall viper, a Serpent rare in that Country.

All the time that the Demon haunted my house God permitted him not to doe us any harme, neither in our persons nor in our goods. Those bells which he did so tosse and carry about, he hanged at a naile over the chimney of the room where he was most conversant, the day that he left the house. He had not so much power
given

given him as to teare one of my books, or to breake one glasse, or to put out the candle, which we kept lighted all the night long. Wherefore I bow my knees and will as long as I live, unto my gracious God to give him thanks for that great mercy.

This is the plaine and true relation of that Demons words & actions. And *Marcellin* a Capuchin that preacht at the same time at *Mascon* hath truly related many of these passages in a book of his, printed at *Grenoble* against *Mr Bouterove*, saying that he had the story from diverse persons, especially from *Mr Fovillard* Lieutenant Generall in the *Balliage* of *Mascon*, who upon the generall rumor of that strange accident, sent his brother in law *Mr Francis Guclin* and *Mr Guichard* an Advocate to my house, to desire me to come to him, as I did, to tell him the whole matter. Yet (by *Marcellins* leave) it is not true that which he & other præjudicate & passionate men do infer out of it to disgrace my person and my profession, namely that I had communication with evill Spirits. For God beares witnesse unto my conscience, that I never had communication with those horrible creatures, and know no more of them then what it hath pleased his divine wisdom to let me know by his word and by this domestique experience; and that my chief curiosity was to improve that little talent which God hath given me to instruct my selfe and others in the true and solid science of eternall Salvation, which is to know him the only true God, and Jesus Christ whom he hath sent.

And truly *Marcellin* and others that have spoken and written of this history to my disadvantage herein, contradict both *Mr Fovillard* Lieutenant Generall of *Mascon*, and the Lord *Gaspard Divet* the Bishop of *Mascon*, who upon the common report of these passages sent for *Mr Tornus* to know the truth of them; And for more certainty sent his own secretary *Mr Chamber* to learne the particulars of them from mine own mouth, to whom I related all without concealing or disguising any thing.

These two Gentlemen *Tornus* and *Chamber* have told me since that the Bishop had heard that story with great admiration, and had made some records of the same.

If any now enquire of me what may the cause be of this admirable accident (as there is nothing more ordinary or more naturall to every man then to enquire of the causes especially of things extraordinary) I will answer, that considering the circumstances of time, and place, and persons, which I had then to do with, many causes, seem to have concurred for it.

First, whereas there are times in which Devills are in a manner unchained and have more liberty to do their feats, and other times when thay are tyed short and restrained from acting, as we learne in the twentieth chapter of the Revelation. Truly one may with good reason say that when the Demon made himselfe so bold in my house it was a time when the Divell was as it were, let loose; for then the world was full of stories of the extraordinary pranks of those wicked spirits.

This may be justified by the book written by Mr *de l'Anere* one of the Kings Counsellours joyned in Commission with Mr *D. Espagnet* President at *Tolosa* to Judge the witches of the country of *Labour* otherwise the Country of the *Basques* neer the *Pyrenian* mountaines, the title of the book is *A representation of the inconstancy of Demons and wicked Spirits* where such strange and horrible things are represented, as will make the readers haire to stand.

To which joyn the horrible story of *Lewis Gauffredi*, a Priest of *Marseilles* one of the greatest instruments of the Devill that ever Hell brought forth, who had been burnt a little before by order of the Court of Parliament of *Aix in Province*.

At the same time a Demon appeared at *Lyons* in the shape of a fine Gentlewoman to the Leutenant of the Knight of the watch named *la Jaquere*, and to two others of his companions, which three had carnall know-
ledge

ledge of that Demon, and thereby came to a most tragicall and feariull end. Which story is printed among many other tragicall storie's of our time.

At the same time, which was in the yeare 1612. the like story to that of *Lyons* was publisht, how in Paris, the first of January of that yeare, a person of quality had cohabitation with a Demon which to him appeared a beautifull Lady but the next morning that Lady being visited by Justices and Physicians was found to be the body of a woman that had been hanged a few daies before.

About the same time the prisons of *Mascon* were filled with a great number of men and women, young and old of the village of *Chasselas*, and other towns neer it, all indicted of witchcraft, who being condemned at *Mascon*, appealed to the Court of the Parliament of *Paris*, and were conducted to *Paris* by a messenger and some guards. In the way a coach met them, and in it a man that looked like a Judge, who staid and asked the messenger what prisoners he led, whence they came, and whither they went. The messenger having satisfied him, the man (if one may call him so) eying these prisoners said to one of them calling him by his name, Ho now! art thou one of them? Feare nothing, for neither thou nor any of thy company shall suffer. And his words proved true, for soon after they were all released.

At the same time a girle of *Mascon* about 13 or 14 years of age daughter to one of the chief citizens of the town, lying with the maid of the house, perceived that she absented herselfe many times in the night, and once asked her whence she came, the maid answered that she came from a place where there was good company, gallant daunsing, and all kinds of sports and meriment. The girle taken with this report desired the maid to bring her to that place. Whereupon the maid annointed her, made her do the ordinary ceremonies prescribed

hed to witches by the Devill, after which the girle was carried up into the aire by a Demon as she reported, but seeing herself above the convent of the Capucin Fryers, she was afraid and called upon God, who did help her and caused the Demon to lay her down in their garden about mid night: The Capucins hearing her lamenting voyce came to her help, and when she had told them who she was, and what had hapned to her, she was secretly conducted by two of them to her fathers house. This relation I have heard from many persons affirmed as most certainly true. That girle I have often seen, and I was told that she was married since.

At the same time the common report was, that a Demon haunted the house of a woman baker of *Mascon*, in the street *de na Tupinerie*, in a mans shape, with a red cap, and would look out of the window by moon light. This many persons have affirmed to me to be very true, the fore said *Abraham Lullier* being one of them. I doubt much whether the Demon hath yet left the house, notwithstanding all the exercising and the judicall course also which was used to eject him.

At the same time a Demon kept a great stirre at Saint Stevens Church of *Mascon*, turing over many graves, which being bruited about the town, I saw as living in that neighbourhood, great part of the people flock thither.

The like happened also in the Church of St *Alban*, neer *Mascon* and at the same time.

Againe, at the same time a widows house at *Marigny les Nonnains*, not far from *Mascon*, was for three moneths haunted by a Demon who did there a great deale of harme, letting out the wine in the cellar, and beating outrageously severall persons, among others a locksmith that came drunk into the house, and gave many ill words and threatnings to that Devill, who presently was even with him, for he took one of the andirons and grievously beat him with it, till he ran away out of the house, which he did in all hast. By these relations, and many

of the like kind which I omit, it is evident that at the time Demon was at my house; the Devill was in a manner unchained.

I conceive also that this Demon might be sent to me by some that were incensed against me, for procuring a licence from the King to build a Church for our Reformed congregation neer the walls of *Mascon*; for that very day that the Devill began that disorder in my house. I was threatned by one before the civill corporation of *Mascon* that *some evill would overtake me presently*, and that man was suspected to be a disciple of one *Cesar* a known Magician, who had lived at *Mascon* a little before.

Many have attributed the coming of that Demon to my maid *Bressande*, of whom I spake before, for she was suspected to be a witch, borne of parents suspected to be guilty of witchcraft as some do report: I remember that once she asked me, whether any of those that had given themselves to the Devill, could find mercy before God. And at another time, when she saw me afraid lest the Devill should hurt two youths that lay in the room next to that where he was heard, she told me, Feare not he will do them no harme, and the truth is that she would jest and be familiar with him. For besides that I said of it before, she would once expostulate with the Demon that he brought her no wood, whereupon he presently threw down a sagot for her at the staire foot; And whereas upon offering to leave our service another came to serve us in her place, and lay in the same bed with her, the Demon who never hurt her would beat that new maid in the bed, and power water upon her head till he forced her to go away. My suspicion of that *Bressande* was increased by a relation which she made unto me, one day that I was sick, of a tall black man that had appeared unto her the night before by moonshine, holding a viall in his hand like a physitian. This and other like things gave me an ill opinion of her, as one that might be a concurring cause of the coming of that hellish ghest.

To

To these adde the circumstance of the place; for in the same house a murther had been committed, if the Demons words and the common report may be credited. As it is not unusuall that houses where some murther or some other foule fact hath been committed will be haunted by the Devill. *Cardan* relateth that there is a castle at *Parma* belonging to the noble family of the *Torelli*, in one of whose chimnies a wicked spirit appeares in the shape of a foule old wife, every time that one of the family is to dye, ever since that an old woman very rich was slain in that house by her coveruous nephews, who cut her in peices and threw her into the jakes.

But the most likely cause is that after I had recovered that house by law, and was but in possession by the power of justice, the woman whom I came to dispossess was found under the chimney calling upon the Divell, and using terrible imprecations against me and my family, saying that *she would be content to be hanged yea to be damned, and to be in the bottome of hell with all the Devills if she might be but avenged of me and mine.* Which words being related to me, I presented a Petition against her to the Judge of *Mascon* Lieutenant Generall *Foillard* who bound the woman to her good behaviour, forbidding her to annoy us either in our Person or our Goods upon great penalties; And I and my Family were put under the protection of the King and Justice. Of which processe I keep still with me the judicall Acts. But without staying any more upon the second causes, I attribute all to the disposition of the first, and lift up mine eyes to the hand that gave the blow, shewing together his strength in my weaknesse, his mercy in my sinfullnesse, and his wise, moderate and admirable dealing with me in that he suffered me not to be tempted above my strength, but gave me with the temptation away to come out, that I might be able to beare it.

Great

Great reason I have to say with the Royall Prophet David. Our soule is escaped as a bird out of the hand of the fowlers, the snare is broken and we are escaped, Our help is in the name of the Lord who made heaven and earth; To him be glory for it, now and for evermore, Amen.

A N

Appendix of the Translatour.

THe Author to make his word good that he would publish none of the discourses of the Demon that were offensive to God, or the State, or the credit of some honourable persons, hath left out diverse notable stories, some of which he had related to my Reverend Father, upon whose relation I will adde here two considerable passages. Being to speak of two severall persons, for the one I must be true to the intent of the Author, with is to offend no man, whether I will or no; for I know not the mans name. The name of the other I do purposely suppress.

One of them was a grave Divine who hearing the Demon speake profanely, rebuked him religiously, and vigorously. To whom the Demon answered, Minister you are very holy and very serious in this company you were not so when you were singing such a bawdy song in such a Taverne, and then the Demon sung the whole song before the company. The Divine answered much to this purpose. It is true, Satan, I have been licentious in my young yeares, but God in his mercy hath given me repentance and pardon; But for thy part thou art confirmed in sin, & shalt never have have repentance nor pardon. Let every one keep a watch to his words and actions, for the Devill, who is called the accuser of the brethren, & is so by his trade, keeps

keeps a register of that which we say & do, and will be sure to bring it forth when and where it may do us most harme.

The other man was an eminent Officer of a Court of Justice & a Papist, who being brought by his curiosity to the Ministers house, to hear that Devill that told future things & secrets both of publique & private businesses would needs offer to make questions to the Demon about severall things; Whereupon the Minister, who had alwayes very earnestly forbidden & hindered that any should propound questions to the Devill, desired the Gentleman to forbear, & represented to him the sin and the danger of it; But the Lawyer rejected his counsell with scorne, bidding him to teach his owne flock and let him have the government of himself. So having silenced the Minister, he entertained himself with the Devill without interruption, questioning him sometimes about one absent friend, sometimes about this or that private business, sometimes about news, and State affaires. Upon all which when the Demon had answered him; he spake to him further, much to this purpose. Now Sir, I have told you all that you demanded, I must tell you next that which you demand not, That at this very time while you are making questions to the Devill such a one (whom he named) is doing your businesse with your wife, & then revealed many secret foul dealings of the Lawyer, which made him appear a dishonest man. Neither was this all, for in the conclusion the Devill told him. Now Sir let me School you for being so bold as to question the Devill, you should have taken the Ministers safe counsell. Then upon a sudden the whole company could see the man drawn by the arme into the midst of the roome, where the Devill whirled him about, and gave him many turnes with great swiftness, the man touching the ground only with his toe, and then threw him downe upon the floore with great violence. His friends tooke him up and carried him to his house where he lay sick, and distracted many dayes: giving by his example a lesson to all, that the Devill may be for a while a fair companion to them that will keep company with him, but will pay them in the end with torment and despaire.

A D.

A D D I T I O N.

To these histories we adde one which the Right Honorable and rarely accomplisht Noble man the Lord of Broghill hath related to our Reverend and famous Divine Mr Richard Baxter as he had it from Mr Perreaud himselfe whose son was then his Lords servaut at Geneva. We will set down here the very words of Mr Baxter in a letter of his to the translator of this book, which will adde a notable confirmation to the truth of all these strange passages.

The day before I received your letters I received from my reverend friend Mr Upton your translation of Mr Perreaud's book. I knew not that it was printed before in French; but the Lord Broghill who was well acquainted with Mr Perreaud, and had it from his mouth and others, had some yeares agoe acquainted me with those strange passages. And indeed I hope that by publishing them you have given us some seasonable help against the now growing infidelity of the Sect of the Sadduces that abound in England. The L. Broghill told me divers passages that are not in the Book, as, that on a day that the Papists kept a fast and made a procession, a Pot of Beef that was boiling on the fire was taken off & carryed into the street, and set down before the door just as the procession went by, the Devill crying out, See here is the Hugonots fish dinner. This is the Devills old employment to sow dissention to cast scandals upon Gods servants, and (quite contrary to God) to fetch evill out of good. The truth is, that many more passages of that history are not here related, for some of them are so foule, as comming from such an uncleane actor, that neither the Author nor the Translator would foule his pen, and the readers mind with the relation.

A P P E N-

Approbation of the Author by the Synod
of Burgundy.

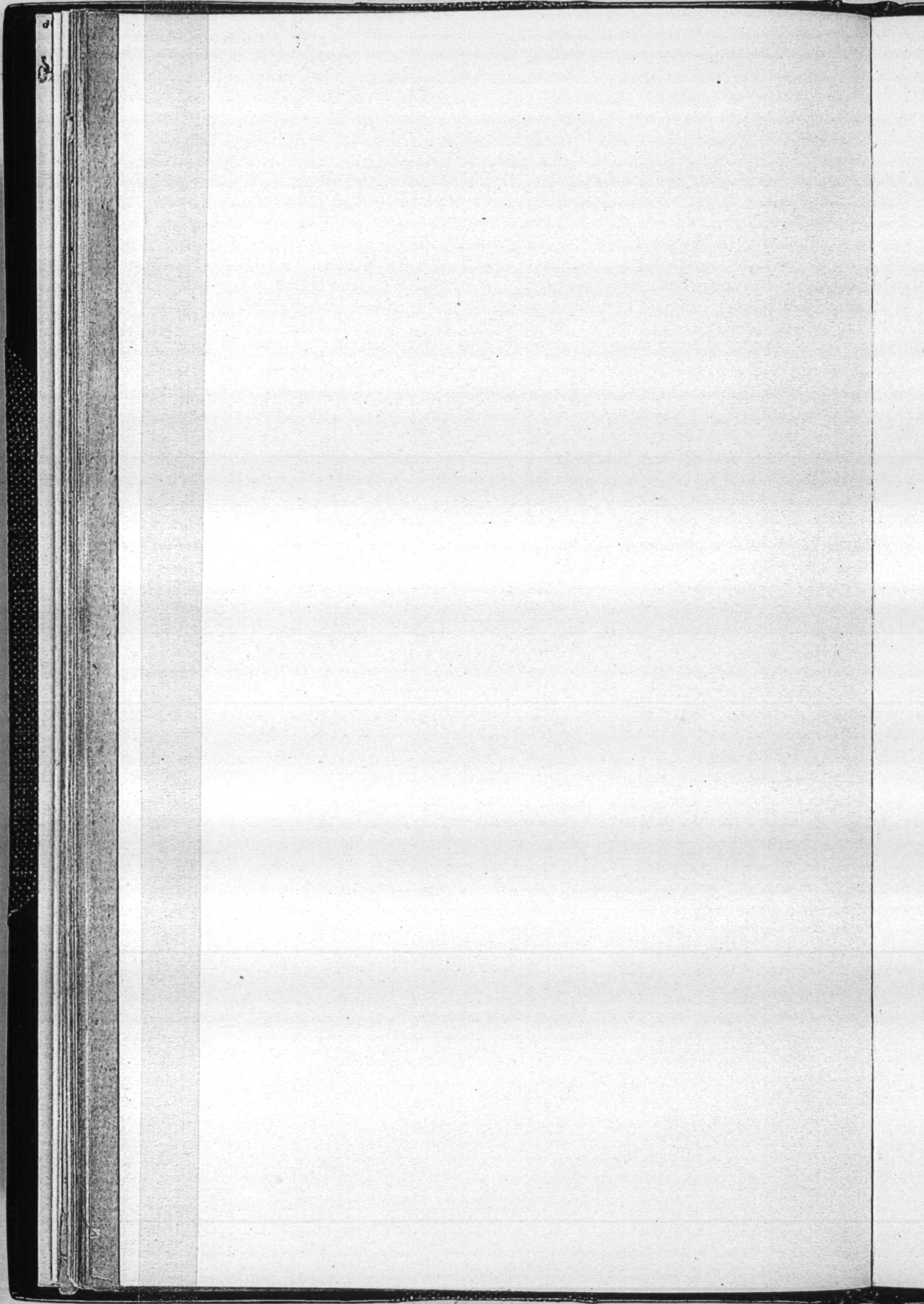
WE Pastors and Elders of the Reformed Churches of the Province of Burgundy, assembled in a Synod at Bussy in the Bailliage of Chalons upon Saone, certify to all that Mr. Perreaud Minister of the Holy Gospell, hath exercised the charge of the holy Ministry in this Province, for the space of fifty years, first in this towne of Bussy, where he was borne, being descended of the most ancient and considerable family of the towne, and since in the Church of Mascon, and afterwards in the Churches of the Bailliage of Gez, where he is now, serving the Church of Thoiry: In all that time, and in all those Churches, doing the office of a good Pastour and a faithfull servant of God, both in doctrine and life; Of which he had an especiall testimoniall given him by the Church of Mascon in the last Synod of this Province held at Visusile in the year 1649. the said Church expressing much satisfaction of his godlinesse and singular charity as it appeareth by the acts of the Synod. And the like he hath from the Church of Thoiry by an Act bearing date 8 of March 1651. To which we adde that although it hath pleased God to bring him into many, and some very extraordinary trialls, especially while he served the Church of Mascon, yet the same God hath strengthened him with a constant health of his body, and a godly tranquillity of mind, and hath endued him with virtue to bear and to overcome all his afflictions. We therefore beseech the Lord daily to fill his servant with more and more strength in his old age, and that after he hath finished his course he may depart in peace, and obtain the Crown of glory reserved for those that will persevere faithfull unto the end.

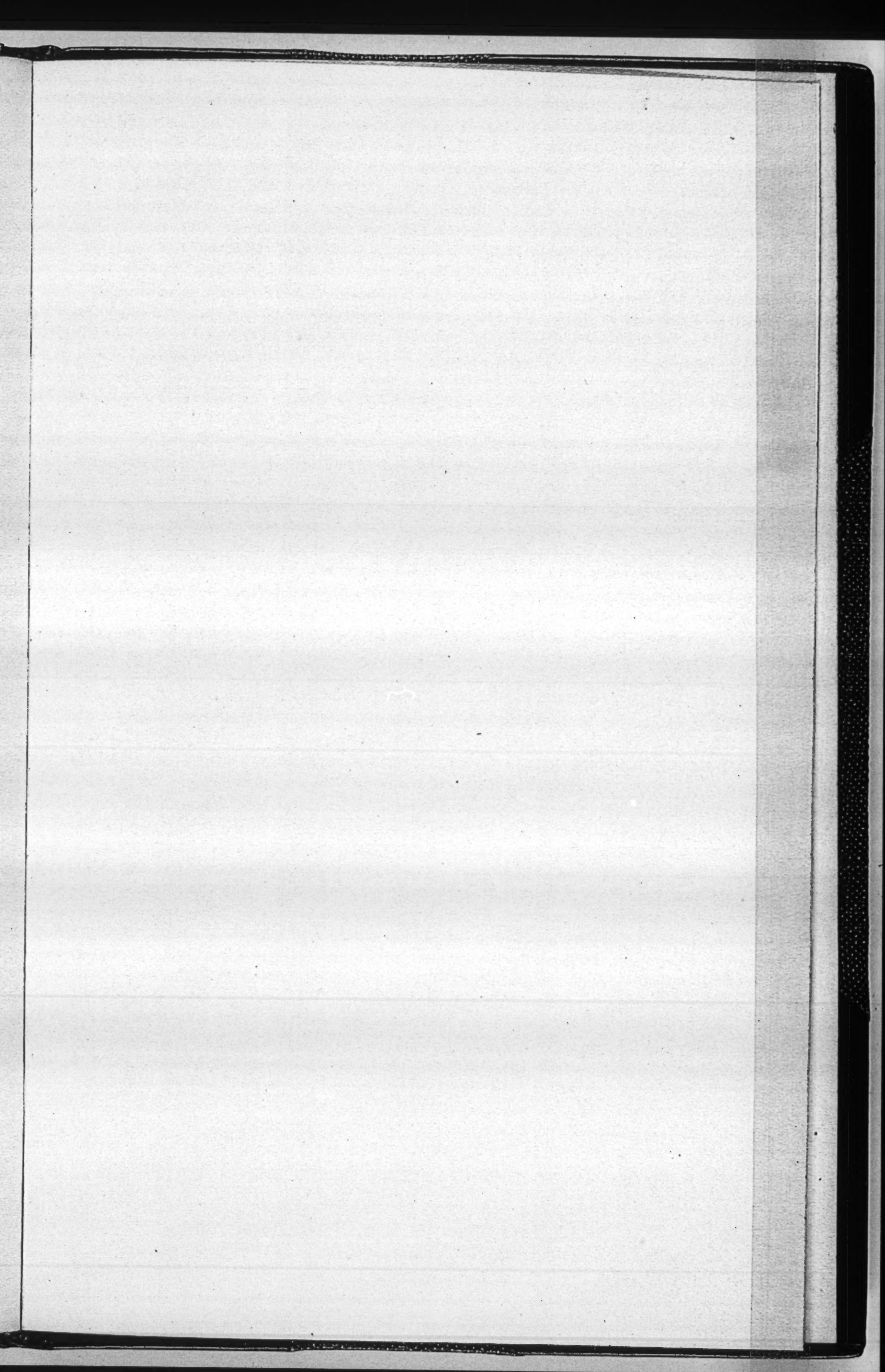
Done at Bussy Octob. 29. 1651.

Signed { Francis Reynaud Moderatour.
G. Bruys Adjunct.
H. Morlet Secretary.

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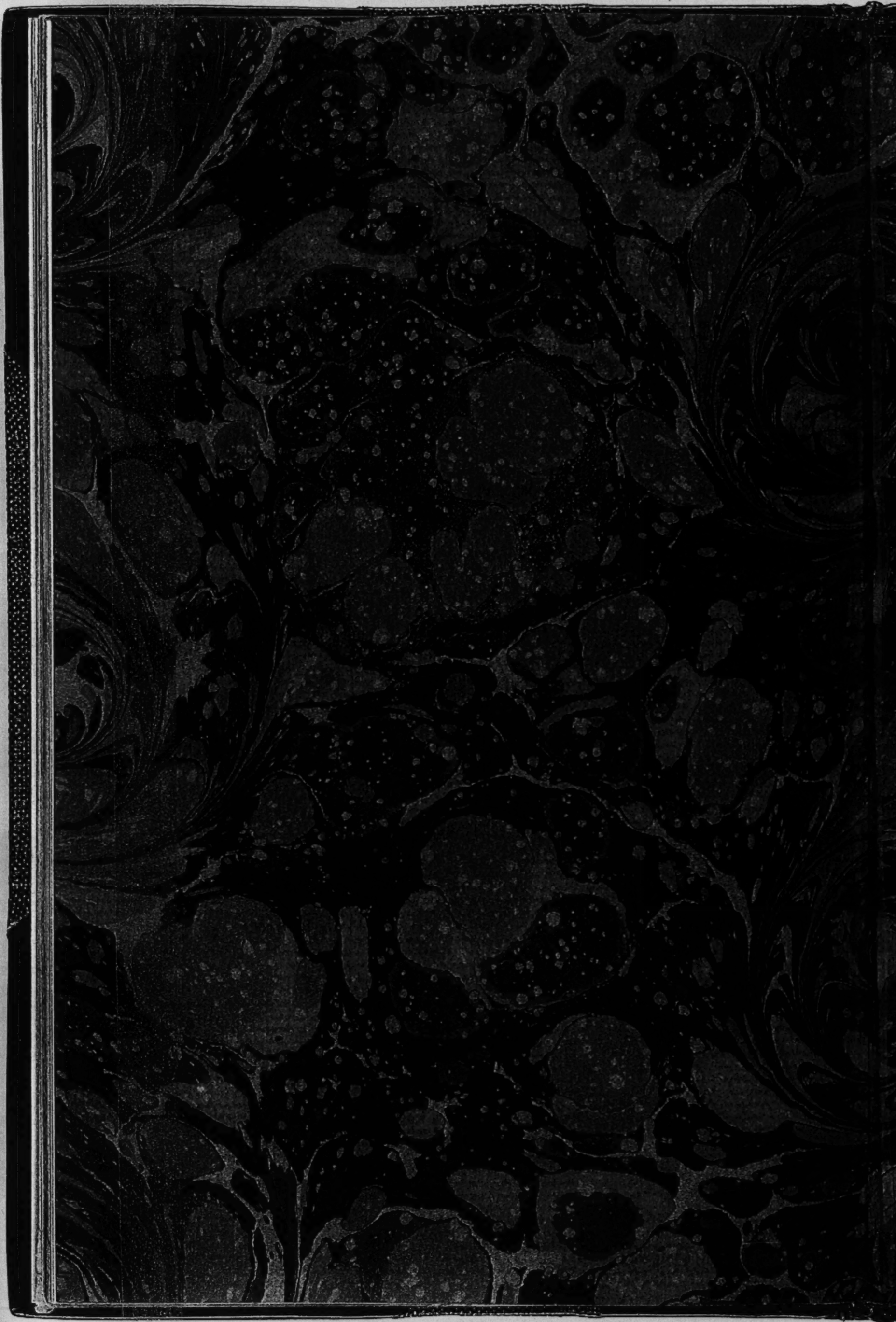
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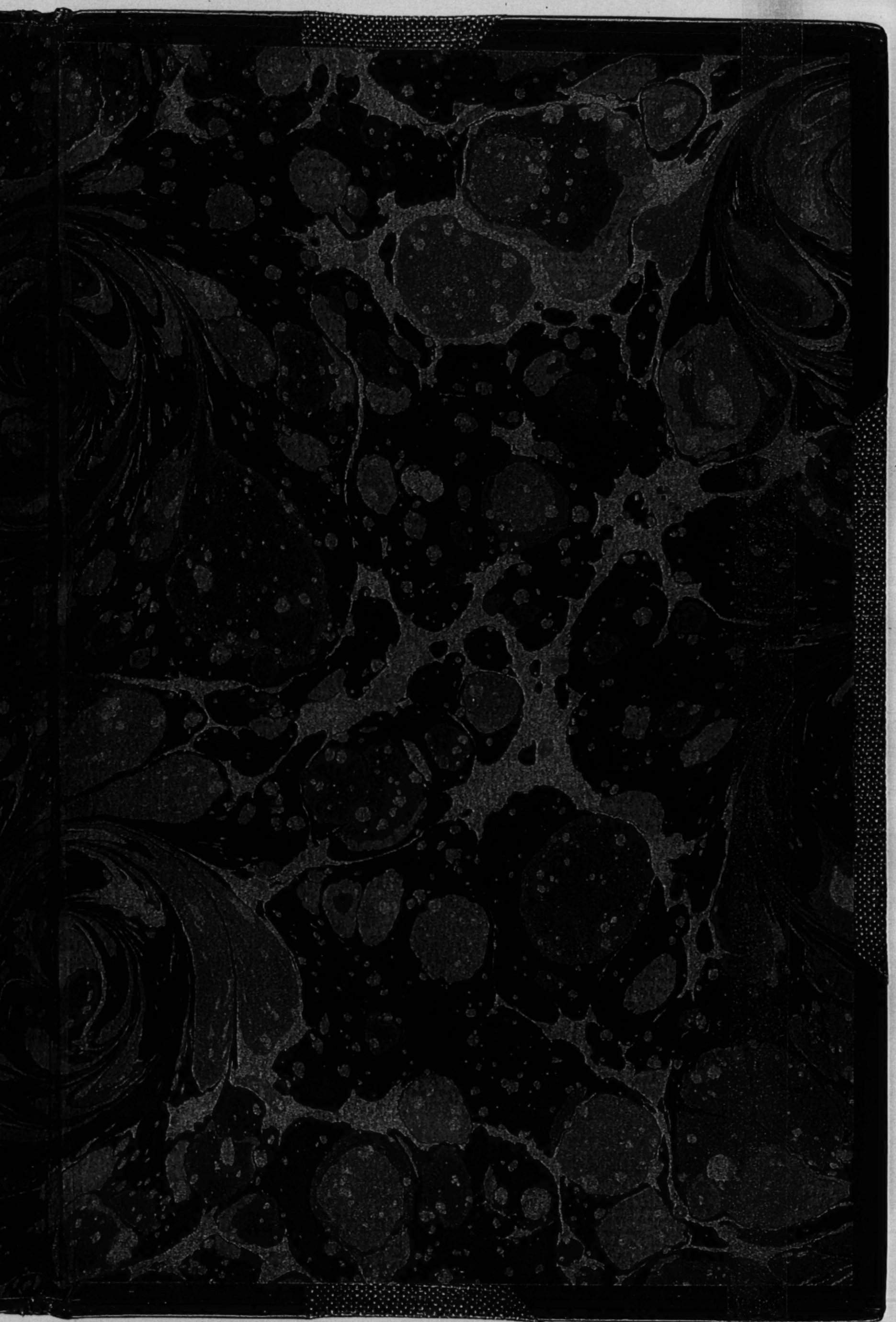
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